# The Role of Political Parties in Public-Political Activity of Jadids

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#### **ABSTRACT**

In this article by political parties The programs of nationalization, national-language, religion, culture, literature, traditions of the people, However, the two alternating current curriculum reflected in the relationship between the left and nglar sharply.

**Keywords:** Fascism, revolutionaries, independence, democracy, capitalism, nation, language, religion, culture, national industry.

#### 1. INTRODUCTION

Jadid movement, according to a study tmoqdaki Turkistan society is evident in the pursuit of political goals. A new generation of educators, who gradually became leaders of political movements, gradually emerged from education. Munavvarkory Abdurashidhonov, Mahmudov teaching ja Behbudiy, Abdullah Avloniy Published Fitrat as they came to understand the ideas of our enlightened self-preparation and thus ensure the achievement of national liberation. We clearly see that our national ideology has begun to grow in their political activity.

The cadet movement acted as a public movement since 1915, following an ethics policy [1.12]. This movement, along with its various stages of development, co-operated with a number of political powers, with Bolsheviks, cadets, and works. This method of struggle in the current period jahonshum l importance.

Jadidism has become a political movement from the educational movement to the organizational point of view. The Muslim Council of the Muslims (O'lkamusshoro ) was created. During this period, the Turkish people, the centralist and the federalist parties, and the political parties of the Muslim Union, for the Turkistan autonomy, struggled for its democratic rebuilding, in order to establish the European form of parliamentary system and put forward the idea for a short time.

#### 2. MAIN PART

"Ma'rifatchilik" began to narrow the scope of Jadid movement into a political movement, its society and its management lkan task of rebuilding. They initially formed their own political parties, forming their own ideas and action programs. In particular, the Jadid Tatarist moment, "Muslim" Turkey 's eu consultation with the t moment, "Muslim", "Young" Bukhara, Khiva Bukhara "Young" revolutionary parties, such as occurred in Khiva. Jadidchilarning organizational structures s an creeping in 1910, and their central role in the program after F.Xo'jaev the words "il Jadids, orange or part of the software maksimumid a major role in the idea, Bukhara sample capitalism and Western democracy and the development of his idea goodbye x o h. U Published in 1926, his e t a s, which rely on outside this idea, imagine the combination of democracy and capitalism forward the idea and the idea of the current system this time, even though I could not prevent.

One of the secret groups was the "Jadid Development Partnership". This group, according to A.Z. Validiy Tang, is a national radical sect. He is basically a non-interpreter - a path of social-democratic reform.

There is no exact information about this group. Only 19 Zakiy Validiy wrote his employment program.

The main purpose of this radical group of Jadids was to see Turkestan as free and independent. In order to accomplish this task, the Erk Socialist Party chose the working class as a main force and leaned

on a social revolution based on the class struggle, and the Jagans' Party chose the non-transparent path as described above. In addition, the Jadid radical group has set up a program based on a comfirmation program, such as Erk Socialists, and does not expect the International Workers 'Association - the Socialist Workers' International Assistance. He said the local conditions and opportunities, and taking into account the national feautures the path of their own. The program indicates that it is based on the nationalization of the government, the nation-language, religion, culture, literature, traditions and customs to make Turkestan free and independent.

This is a set of issues that are highlighted in both programs and their expected goals are the same. However, it is - at the national radical party Jadid in the program set out in Article 19, some see it yidagicha specific national issues and the practical character. See the summary of his points:

- 1. National culture, to live as an independent m i llat should be the basis of life. This is the ideal of all nations. Our goal is to make Turkistan independent and to make the government national. The nation is based on language, religion, culture, literature, customs and traditions.
- 2. In Turkestan, the state form and the state are the Republic, the basis of which is the democratically elected National Assembly or regional and city councils (zemstvo) in cities and towns.
- 3. The members of the National Assembly's approval of the central government, according to j mhuriyat by the chairman of the regional representatives of the central government tayinlanajak. The chairmen of provincial and city council sessions will be elected at the same meeting. The procedure for electing the Chairman of the National Assembly, the republic, the regional meetings of the independent Turkestan by the first exchange ltoyi belgilanajak.
- 4. Turkestan minorities also enjoy cultural rights. Turkic peoples have to take all the necessary steps to establish Turkistan culture strongly.
- 5. The Turkistan national government will rely on the Turkestan national army and military service is mandatory.
- 6. In order to maintain the peace of mind, the regional offices are organized on the ground by police, and this association will depend on national law-based associations.
- 7. Freedom of conscience in the country will be fully respected. Free management of religious worship and custom will be provided through the state. Other religious missionaries are not allowed in the country.
- 8. Freedom of press and publishing and freedom of personality will be ensured by the fundamental laws of the state.
- 9. The country's main tax rate will be based on revenue. Merchandise will also be taxed. In Turkestan, all kinds of exemptions from the old times will be abolished.
- 10. Land management, land and subsoil, forest, basin transfer to state property will be given to farmers (rural horses) by private property.
- 11. Individuals will not agree on the issue of land and water sale. Such work will be governed by the state. The right to land is determined by the law in accordance with the provisions of the mahalla.
- 12. Turkistan's liberation will be realized only on the basis of economic independence. Therefore, Turkistan will try to ensure that the economic relations with other neighboring countries are developing on the basis of modern forms.
- 13. The basis of the land issue in Turkestan is water. Therefore, all the power of the nation will be used to provide the people with water and improve living standards. Great attention is paid to the regulation of water management activities.
- 14. First of all, Turkestan, Kazakh, Kyrgyz, Turkish people are the most important issue k o'chmanchi passage of the settled life of the people. This is a great big juicy halong the top of the coast along the new oases of new construction through the damned. In Turkestan, immigrants from Turkic peoples and Muslims will not be accepted.
- 15. The issue of workers in Turkistan depends on the growth of national industries in that country. The working conditions of the unemployed, working hours, working conditions of children and women, strapping and other issues will be regulated in the advanced countries.
- 16. In the context of torture, full independence and everyone's equal rights, regardless of their religion and their outlook, will be protected by the protection of modern laws.

17. In the field of education, opportunities for incomplete primary education will be created. Citizens of the country have the right to open private schools, without prejudice to government interests.

- 18. First of all, professional schools will be set up in Turkestan. Europe will pay attention to sending students.
- 19. Cultural monuments of Turkistan, which had been the source of the ancient culture, have been preserved for centuries, and they will contribute to the development of national culture [2.176-177].

# 3. THEORITICAL BACKGROUND

On August 2-5, 1921 in Bukhara, under the chairmanship of Zakiy Validiy, a national unity congress will take place, which will be organized by the Association of Central Asian National Muslim Societies (later known as Turkistan National Unity). The validity of a national unity program was developed in early 1921 by il-off.

Turkestan national unity took place in the city of Samarkand Congress 1921 s 24-point charter of society and about Turkestan flag. The Turkiston National Flag, dated September 6, 1921, was purple and its basis was the Seljuks of the X century and the flag of the Karakhanids. The flag of this blue flag was based on the flag depicted in the bookMahmud K., based on miniature paintings in the manuscript works of Timur and the Temurids. Together with Zakiy Validiy, Munavvargi and Turakul Jonuzak's son will participate in the flag preparation process [3.183-184].

Researcher on the causes of the mobility of political movements and the reasons for their political intolerance. Alimova writes: "The reason for this was two: first, the clash of newspapers and the methods of coding in the 1914-1915 censorship of the schools, the authorities did not allow the Jadid to expand the idea of clarity and ignorance, showed that no change could be achieved. Secondly, the Jadid Movement has been studying abroad, learning about the evolution of national progressive movements, and the flow of young people. They are part of the city madaniylashtir not limited to, demand a clear political objectives. Reduce taxes, and officials to facilitate the life of the farmers, the end of tyranny - one of the requirements [4.100].

It should be noted that at the time, the Jadids were divided into two conflicting rivalries - conservative and Fitrat-led youth. This situation had a negative effect on the joint movement within the Jadids and caused disagreements in the actions. This led to the colonialists who sought to eradicate the Jadids. One of them was the persecution of the Jadid by peaceful demonstration of the manifesto of the ruler. Beginning in 1910, the beginning of the Jadid movement for political purposes began a national revolution.

F. Hodjaev, who worked hard in 1910-1917, became a political party of the young Bukharan, capable of controlling the national revolution, as a result of persistent persistence. F. Bukhara, the leaders of the Jadidzi. Hojaev and A. The fools believed in the use of the "Soviet Tashkent" to overthrow the Emir and implement the revolution. Interestingly, F.Khodjaev and A. Fritrats understood very well that the RPP (b) was the main point in this issue and that it used young Bukhara as a tool to overthrow the Emir of Bukhara. Because the Chairman of the Central Committee of the Turkestan ASSR Kolesov in Bukhara in March 1918 was defeated. As a result, 1500 Jadīds and donations x o h s destroyed. This foj I immediately considered guilty to happen F.Xo'jaev in his book he writes: I understand now, ch a modest achievements into the military against aqîqa o f lon Moslem "I hope [5.51]. When they came to the program and determining the properties of their Islamic religion and look at the relationship between religion and state is important to clarify the role.

Muslim Society religion and state in the relations of the Republic of teaching changed for centuries. In the new era, the relationship between religion and state has led to sharp controversy in the Muslim world at various centers. In February 1917, the collapse of the Russian Empire and ultimately led to the weakening of the influence of the Russians in Central Asia and the role of Islam in society and the idea of national statehood began among Muslim intellectuals discussed.

The catholicity movement is also waiting for a scientific solution to clarify the issue of the relationship between the Jadid and the Islamic scholars during the study of ideological foundations. Indeed, it should be noted that there was a competition between Jadid and Islamic scholars on the ideological leadership of the independence movement. Jadid was dominated by the independence of the independence, if the independence of the Republic of Karakalpakstan had been influenced by their political associations, such as "ShurooIslamiya", "Ittihad va taraqqiy", "Milliy ittihod" and "National Independence". This is also apparent from the slogans of Mujahideen leaders about jihad and expeditions.

As a result, the national liberation x arakteri some conservative clergy was limited as a result of what is often the only Islamic ideas. It taassuflanarliki, eShop, and then pass the Soviet barring only a large part of the judges. The main purpose of the independence movement - all the T urkistonning the idea of national independence and sovereignty has not changed, even though such acts in the process of struggle, the movement to show further expansion of T teaching families.

## 4. DISCUSSION

Fitr, on the basis of the Qur'anic interpretation, covered the whole concept of the country's development. In his opinion, the development of entrepreneurship and tradeshould be based on knowledge and unity of the nation. Not to compete with each other for income, such as construction, factory equipment and funds for the purchase of equipment, san combination of oat and ease the development of agriculture: "mubiynimiz Islamic faith also pulls the white and unity of command. The main condition for this is that children should be taught entrepreneurship and other subjects. Indeed, as stated in the Qur'an: "Unbelievers can not be equal to those who know" [6.167].

It should be noted that Turkistan's indigenous peoples' inclusion in revolutionary change is not the same. There are forces that look differently to Turkistan's future. That's itof two alternating current - learning to distinguish between the left and nglar.

The voices were played as representatives of conservative feudal-religious ideology. Officials, feudal priests, and clergymen, who had a prime position in the local administration and enjoyed the privileges, represent the interests of the feudal lords. The Lullabies also reflected the interests of the social groups and layers that were of great interest to the radical transformation of the social system, the elimination of colonial-feudal political and economic institutions. During the years of the Tsarist authorities the right policy of the colonial administration and samoderjavi ya-t come to support the teaching Keys. The lambs were politically mature and divergent. They include representatives of feudal and religious groups, who openly express their disagreement with aggression and colonialism. They armed against o announce a way to achieve freedom and independence of the country, the government and Islamic law, zamindorlar Khan and Muslim clergy to restore the privileges of a lack of fossils, the country's public influence of European culture and a fairer x ideas forward. February reality asd an after which they are a part demokrtiya step towards action. However, a q a narrow, especially in matters of religion and law of its looks. This part of them has joined the political organization "Shura Ulamo".

There is also a radical pro-flow macro, they are actively involved in the uprising against Tsarist samoderjaviyasi g of a February meeting. After the tsarist government ag' Daryl part of their power rose z appellant who is the target of the Soviets, and the Bolsheviks was influenced by his ideology. Most of the provisional government, then purple Twarns the Soviet government fought hard for independence in case of disagreement with the mass movement formed the basis for the "independence movement".

Between "right" and "left" and the cultural way to "reform" inconclusive. They are, in essence, the interests of national intelligentsia. Politically, they Jadīds, "taraqqiychilar" and other reformers flows. After the February revolution, "Shura Islami" party "in the Adams markaziyat", "D" of the Republic and other steps markazchilarning most prominent Muslim political organizations.

It should be emphasized that "Shuriy Islam" and its ruling structures testify to the presence of representatives of different worlds, united by the idea of Muslim unity within the organization.

"Islami" in consultation with the goals and objectives of the Charter of the Organization below the solar follows: Turkestan Muslims in the modern distribution of subversive ideas of scientific and social reforms; Strengthening the work on Turkestan Muslims on the basis of unity of ideas and goals; gathering information on the system of public administration in foreign countries and preparing for the constituent assembly; Conducting rallies in urban, rural and vulnerable areas on advocacy; the old administration eatfogata and explain the need for the appointment of a new one; See the country's various national curriculum mit establish contacts with parties and parties; Information about the needs of the Muslim population through their representatives and, if necessary, to bring the banner to configure them s training was rash, etc. [7].

On the 16th and 21st of April, 1917, at the initiative of "ShariaIslamiya", the 1st All-Muslim Congress of Muslims was held. At the meeting, the main political issues of the then period were: issues of

war, interim administration , preparations for the constituent assembly, possible forms of governance in Russia and the country, food shortages and other issues. Clearly, the establishment of the "Islami" in consultation with the local population in creating cohesion in the ideological, political and organizational basis of the sservice. Here is what Mustafa Chojayev recalls in his memoirs below . "Z With the backdrop of the amnesty, "Sovereignty of Islam" appeared in the political arena as a result of an alien invasion of Turks, with a plan to reform the living conditions. Soviet reforms in Turkey, the Islamists A f g'oniston, Egypt, Iran and the Arab countries, Muslim countries, such as jtimoiy development practices inherent in [8] .

## 5. RESULTS

As a result of the establishment of the "Islami" in consultation with the local initiative Jadīds Turkistan in many cities of the same political and social organizations to create start. In particular, the city of Samarkand, "Mirvaj-ul-Islam organization," Kattaqoʻrgʻonda "Ravnak-ul-Islam" in Andijan, "Free People", "Date-ul-Islam", the "workers of the Muslim Union", Khujand "certain" at-Taliban organizations such as salt di [9].

According to some sources, there were about 35 political parties, groups and public movements in the political life of the country between 1917 and 1918 [10.52]. Most of these were representatives of the Jadid movement.

The February Revolution triggered a renewal of the Turkestan population. Now torque is population ton of democratic changes in the country, socio-economic and political issues , issues of colonial tyranny k h teaching nudity. In a word , social ideas in the country were mixed with national ideas, the problem of ending colonial loyalty.

#### 6. CONCLUTION

The Soviet regime, which was originally established in the center of Russia, was also established in Turkistan. The Soviet regime of violence and the overthrow of nations has been pursuing a colonial policy toward indigenous peoples since its inception. The colonial system of Chor Russia was further improved during the Soviet era. The fact that the government and its activities in the Turkestan Autonomous Oblast were based on political parties and the adoption of the program documents proves that the national movement in Turkistan was widespread. However, no o minimal, Petrograddagi October coup in October 1917 as a result of November the events in Turkistan, in particular in Tashkent and Kokand, forced the national liberation movement to completely move from one direction to another.

In the Jadid Action Program, besides informatism, the principles of political mobility are also defined. This political mobility was manifested by the work of their political parties.

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